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1930. SEPTEMBER. PART III.

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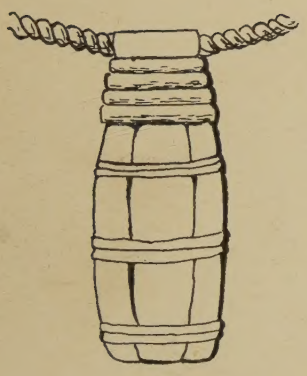

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THE BUNDLE OF LIFE.

In his *Folklore of the Old Testament* Sir James Frazer has called attention to the words which Abigail addressed to David when trying to avert his wrath: "Though a man is risen to pursue thee and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out as out of the middle [from the bight] of a sling."

Frazer attempts to explain the phrase, and shows that its ultimate origin is the belief in the External Soul, which can be placed for safety in some concrete object. "There may be circumstances in which, if the life or soul remains in the man, it stands a greater chance of sustaining injury than if it were stowed away in some safe and secret place. Accordingly, in such circumstances, primitive man takes his soul out of his body and deposits it for security in some snug spot... If he should discover some place of absolute security, he may be content to leave his soul there permanently." (*Golden Bough*, p. 668, abridged edition.) Though Frazer has proved beyond question the belief in the existence of the External Soul, his evidence as to a "bundle of life" is taken from the meagre instances of modern times, and is, in itself, unconvincing. I hope, however, to prove the exactness of his theory by the evidence found in Ancient Egypt. The evidence comes from the early periods of Egyptian history, when all matters of religious custom and belief centred round the great nobles and the person of the Pharaoh.

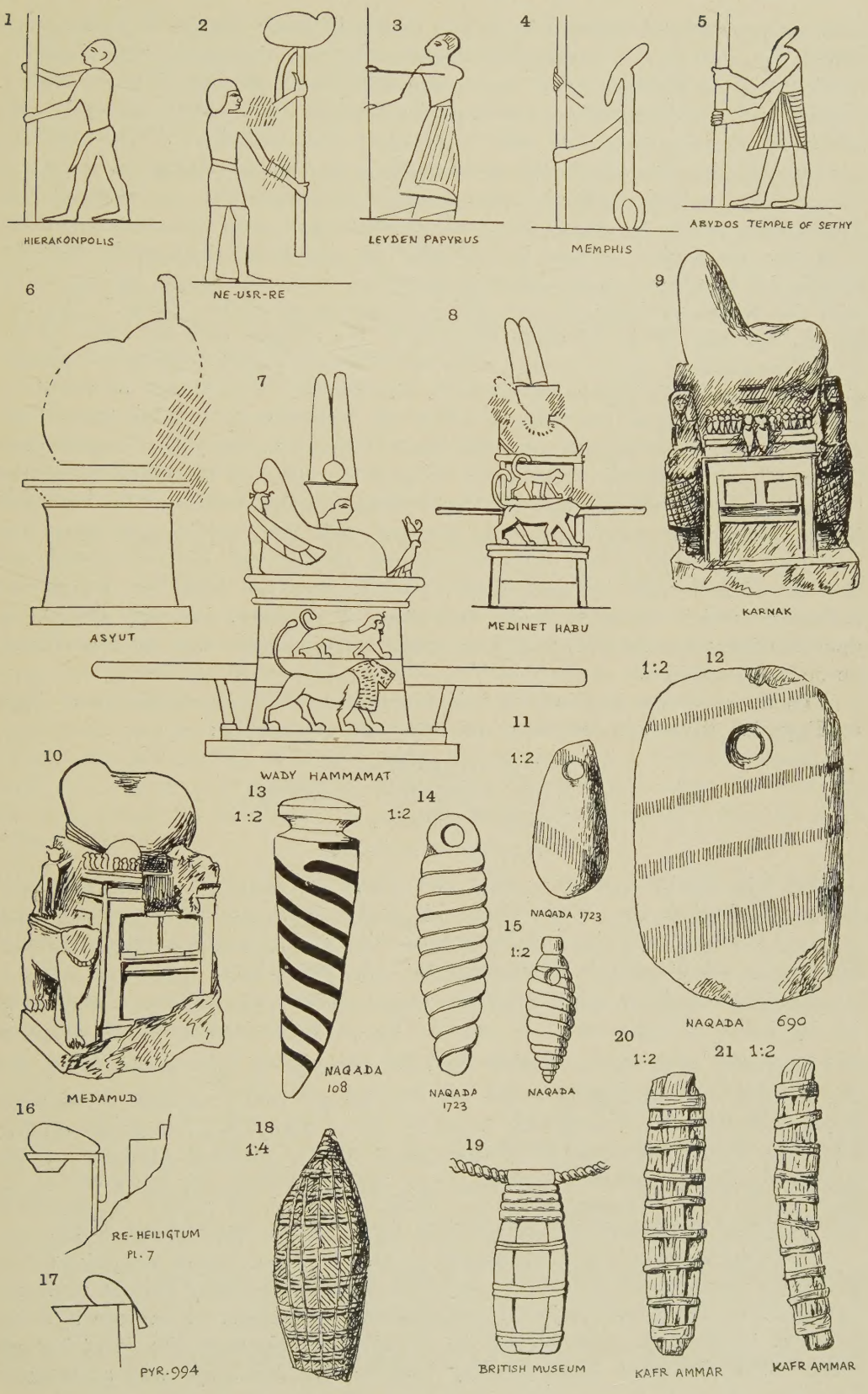
The date of Abigail is late in Egyptian history, as she was contemporary with the xxist dynasty. In all periods there was continual intercourse between Egypt and Syria, each country affecting the other in religion and custom. This must have been more particularly the case after the Hyksos became masters of Egypt, as the two countries were united under the later Hyksos kings. After the expulsion of the Hyksos the Pharaohs of the New Kingdom held southern Syria as part of their great foreign empire, which was finally lost to them under the later Ramessides of the xxth dynasty. Abigail's part of the country was thus under Egyptian influence for centuries; that influence must have remained long after the Egyptian power declined; so that beliefs, and the phrases founded on those beliefs, would be alike in both countries.

Frazer's lucid account of the External Soul furnishes the clue to the Bundle of Life. As the well-being of the whole country depended on the Pharaoh his life was singularly precious, and every means would be taken to preserve it from accident and illness. The safest place for his life (or soul) would be to confide it to the care of some great personage whose own life depended on that of the King. Well wrapped up in folds of cloth to prevent rough contacts and placed in the charge of someone whose own life must end at the King's death, the royal soul would be completely safe. An object so wrapped and so guarded might well be known as the Bundle of Life.

Frazer has also called attention to the importance of the placenta or umbilical cord, in primitive minds. Even at the present day the fate of the placenta is often supposed to have an effect on the fate of the owner; "If it be impaired or lost, he will suffer accordingly." In short, it seems that among certain peoples either the placenta or the cord was the seat of the External Soul. Some years ago (*Man* xi, pp. 165–171) Professor Seligman and I pointed out that the standard carried before the Pharaoh represented the royal placenta, and that it was a personal possession of the King himself and not an ensign of troops. I think I am correct also in saying that in the early periods it does not occur in scenes of fighting. The name of the standard is , "the *ḫ* [placenta] of the king." In the earliest examples it is carried by a beardless youth (Fig. 1); later the bearer may be a priest (Figs. 2, 3), or the sign represented as partially anthropomorphic (Figs. 3, 4). Very rarely is it carried by , and I do not know, so far, of any instance of being the bearer.

Another name for the object carried as a standard is "Praised One" which occurs in the Pyramid Texts. "The districts of Horus, the districts of Seth, the Sekhet Aaru, they praise thee in this thy name of Praised One" (Pyr. 480. W.M.N.). "The districts of Horus, the districts of Seth, the Sekhet Aaru, they praise this Pepy, like the Praised One, like Yaḥs chief of the Southern Land, like Dedun chief of Nubia, like Sopd beneath his *kśb-t* trees" (Pyr. 994. P.N.). "Come to him the Praised One in rejoicing and the gods in brotherliness, come to him the Horizon-dwellers upon their faces" (Pyr. 1155. P.N.). Blackman (*J.E.A.* iii, 245), following von Bissing, thinks that the sign in the Pyramid Texts, although represented on the emblem of divinity, is not the same object as the standard but is the picture of a bag, presumably the bag containing the articles for the ceremonial toilet of the Pharaoh. Apart from the fact that a bag could never be in itself a sacred object, nor sufficiently holy to be called "The Praised One" (for its sanctity could only be derived from its contents), the Egyptian method of representation would result in the display of those contents on the standard as if uncovered. In the Ra-temple of Ne-user-Re is a fragmentary list of cult-objects with their names and the names of the priests or officials in attendance on the "fetishes." Sufficient remains of the name of the official to show that the object on the standard is not a bag; it is oval in shape and lies horizontally on the cross-bar of the standard. A streamer depends from the end of the cross-bar; this, in the Pyramid Texts is represented as attached to the oval, thus forming the mouth of the "bag" (Figs. 16, 17). It seems therefore not unlikely that "the Praised One" and the are the same object.

In our paper in *Man*, Prof. Seligman and I quoted from a letter from Roscoe concerning the beliefs and customs of the Baganda regarding the placenta and umbilical cord. In his book on the Baganda Roscoe gives the same information, but as that information is scattered throughout the pages I prefer to quote from the letter as being more consecutive. Roscoe states that the place of the placenta, as an object of reverence, has been taken in modern times by the umbilical cord. "On the birth of a prince the umbilical cord is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NE-USR-RE
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LEYDEN PAPYRUS
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MEMPHIS
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ABYDOS TEMPLE OF SETHY
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WADY HAMMAMAT
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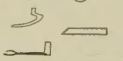
dried and preserved, placed in a pot which is made for its reception, and sealed up; the pot is wrapped in bark-cloths and decorated with beads... this is called the *mulongo* (twin), and a house is built for its abode in the enclosure belonging to the Kimbugwe, the second officer in the country, who takes his seat in all the councils of state with the Katikiro (Prime Minister). The umbilical cord of the king was decorated and treated as a person. Each new moon, in the evening, it was carried in state, wrapped in bark-cloths, to the king; and the Kimbugwe, on his return, smeared the decorated cord with butter, and left it in the moonlight. It was looked after by the Kimbugwe until after the King's death, when it was placed in a special shrine or temple called *malalo* with the King's jawbone, *lwanga*, which is spoken of as the "King." The two ghosts, the one of the placenta attached to the *mulongo* and the other of the dead King attached to the *lwanga*, were thus brought together to form a perfect god, to whom offerings were made in the *malalo*. The *malalo* or temple is entirely different from the tomb in which the King's body is laid; indeed, the *malalo* is built some months after the tomb, often, it appears, at a considerable distance from the latter. The *malalo* is kept in repair by the state, while the interior and enclosure are looked after by some of the widows of the deceased King. Within the *malalo* is a daïs, covered with lion and leopard skins and protected by a row of brass and iron spears, shields and knives; behind this is a chamber formed by bark-cloth curtains; here are kept the *lwanga* and *mulongo* to which the spirit of the dead King is attached, but they are placed upon the daïs when the departed King wishes to hold his court, or for consultation on special occasions."

There are several points in this description which appear to throw light on Egyptian ritual and custom of the early historic period:

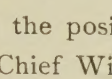
(1) Double burial-place.
(2) Rank of guardian of *mulongo*.
(3) Tenders of *malalo*.
(4) Wrapping of *mulongo*.

(1) The double sanctuary—the one where the physical part of the dead King was buried, the other where his divine spirit resided—suggests very strongly the two sepulchres of Neter-khet, the two pyramids of Snefru and of Menkaura, and the double "burial-places" of other Kings.

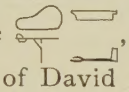
(2) The *malalo* or spirit residence was tended by the widows of the King, i.e. by ladies of high rank. In ancient Egypt the relatives of the Pharaoh and a certain number of courtiers held the office of , which Sethe has shown to mean "Belonging to the *ḥ* of the King," or "Guardian of the royal placenta." The title was purely honorary in so many cases that the official, who was actually in charge of the sacred object, qualifies his title by the addition of the word  "True, real, actual." I take these to be the guardians of the *malalo*, who formed the court of the deceased King.

(3) The Baganda place the umbilical cord in a pot before wrapping; but, as I have pointed out before, the Egyptian artist of the early periods preferred to represent the actual object rather than the container. Therefore it is the placenta itself which appears on the standard of Narmer; the form became more conventionalised later, possibly because the artist's eye was accustomed

to see only the wrappings and not the actual placenta. It is this object encased in wrappings that I take to be the Bundle of Life; but I shall refer to this further on. The method of the Baganda was to wrap the object in bark-cloth, but as the Egyptians were weavers, even in the prehistoric period, the bandages were in all probability woven.

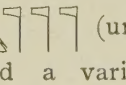
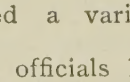
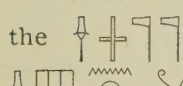
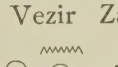
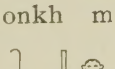
(4) The connection of the placenta with the life of the owner and the necessity for its preservation have been proved by Frazer and others. In Egypt as in Uganda it was not only wrapped but consigned to the care of a high official. In Uganda the official was next in importance to the Prime Minister; in ancient Egypt he was often the Prime Minister himself, at least in the Old Kingdom. He also held the position of Chief Magician  , or to use the modern phrase, the Chief Witch-Doctor.

Another parallel between Uganda and ancient Egypt in this connection is that when the African potentate went in state to meet the gods, his umbilical cord had to be present. In Egypt in all religious ceremonies when the Pharaoh went in procession, the placenta-standard was always carried before him. This custom is shown from the time of the Scorpion-King until the Ptolemies.

If it is accepted that the is the Bundle of Life, the final words of Abigail explain the rare title  , which occurs only in the Old Kingdom. Abigail cursed the enemies of David by saying that their souls should be slung out of the Bundle of Life "as from the bight of a sling." In other words, sudden and unexpected death should come upon them as, in fairy stories, it comes upon the wicked magician or ogre when the hero finds the cunningly hidden soul of his enemy and destroys it. The bandages, which bound the precious object, would naturally suggest a sling, and the sling was a weapon commonly used for killing at a distance. Abigail's words therefore mean that David's enemies would be killed by the Bundle of Life being opened and the souls removed from it.

The group reads *wn*, and is the verb "To open"; it is a participle, and can be translated as "He who opens" or "The Opener." To read the title as "Opener of the royal placenta" would mean nothing unless it had some definite connection with the King; and seeing how closely the placenta was connected with the safety of the owner's life, I suggest that the title has to do with the death of the Pharaoh.

There are known at present only ten holders of the title; of whom one belongs to the ivth dynasty, four to the vth, and five to the vith. In the accompanying table the names are, as far as possible, in chronological order, so that the date at which new titles are introduced can be seen at once. It will be noticed that the earliest holder of the office has comparatively few titles, whereas the offices of the later nobles are so many and varied that I have included here only those which were held by not less than four persons.

Four of these titles occur only with ; these are  (unless the  of the Vezir Zazamonkh may be considered a variant),  ,  , and  . All ten officials have

two titles in common, and . Of these the first is so common as to be probably honorary except in a few cases; but the second was an office of great importance, especially when qualified with the addition "of his father." This addition appears to occur only with the actual descendants of the King. In the case of the four descendants of the King as given in the table, two were not only actual, but also eldest, sons of the Pharaoh; while Teta-mery was son of the King's only daughter, *Watet-khet-Hor* "Only one of the body of Horus," and possibly therefore stood in a very special relation to the throne. The fourth prince, Ra-em-ka, though eldest as well as actual son of the King and bearing the title of , does not have the additional phrase attached to his title; it is possible that he died before the previous holder of the office, for his tomb is unfinished, and his predecessor Ra-sekhem-ka

NAMES AND REFERENCES.																					
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LD.II 42	×	×	×	×	×	×	×	·	·	·	×	×	·	·	·	·	×	·	·	·	·
MAR.MAST. 178-81	×	×	×	·	×	·	·	×	×	×	·	·	·	·	·	·	·	·	·	·	·
MAR.MAST. 268-9	×	×	×	×	·	×	×	×	×	×	·	×	·	×	·	·	·	·	×	·	
WEILL.VEZ. 8	×	×	×	×	·	×	×	×	·	×	·	×	×	·	·	·	·	·	×	·	
D.el GEB.II pl.18	×	×	×	×	×	×	·	·	×	·	·	·	·	·	×	·	·	·	·	·	
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DAR.MERA.p.523	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	·	×	×	×	×	
" " p.561	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	
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must have lived to an advanced age for he was born under Menkaura and apparently died under Sahura. Ptah-shepses and Mereru-ka were sons-in-law of the Pharaohs under whom they lived; though not royal themselves, they were closely connected with the royal house. The Deir el Gebrawi princes were probably of royal blood, for two ladies of the family became queens, bearing their names in a cartouche like other reigning sovereigns. Thus Ptah-uash is the only one of the ten who cannot be proved to be related to the royal family by blood, his genealogy and connections by marriage being unknown. He was, however, "Foster-child of the King," which shows that he was of high rank by birth. The name is a rare one; the only other occurrence is of a son of Ra-en-kau (*A.Z.* 1899, p. 75), which may be a record of the great official in his childhood. Bissing takes this Ra-en-kau to be of the vth dynasty, but there is nothing to show from what tomb the slab came; it may, therefore, be part of the tomb of the prince Ra-en-kau, son of Khafra. If this is so, the connection of Ptah-uash with the royal family would be clear. Another connection may perhaps be found through his second name , which is as rare as the name Ptah-uash, being known besides only at Deir el Gebrawi.

The princely family of Gebrawi produced, as shown above, two queens; in this way also Ptah-uash may have had some royal connection. If Ptah-uash's connection, either by blood or marriage, with the Pharaoh can be proved, the evidence would point to the fact that only relatives of the royal house could hold the office of "Opener of the Royal Placenta."

I now come to my explanation of the title. Abigail's words show that David was secure because his soul was bound in the Bundle of Life, while the curse which was to fall on his enemies was that their souls should be thrown out and that they would therefore die. In order to cast out the souls the Bundle would have to be opened. It is possible that in the late period in which Abigail lived, the Bundle of Life may have belonged to the whole tribe, the individual souls being wrapped together; but in the early periods of Egyptian history, there is no doubt that the source of all life and fertility was the King alone, and that as long as he remained "alive, prosperous, and healthy," so also did his subjects.

To every Divine King there came a time when his strength began to fail, and this was the signal for the ritual murder. Details of the actual killing vary in different places, but two are constant; one is that the Royal God was warned of his approaching doom, the other is that there was an appointed executioner to consummate the sacrifice. This executioner was often a man of the highest rank, and in ancient Egypt was, I think, "the Opener of the King's Placenta." In any explanation of the custom of King-killing, it must be borne in mind that in primitive times the executioner would most probably be the next successor to the throne. This would account for the fact that in the Old Kingdom the "Opener" was nearly related to the King by blood or marriage.

The custom of killing the King had probably changed before the beginning of the Old Kingdom to the sacrifice of a vicarious victim, but the ceremony of opening the Bundle of Life might very well take place at the death of the substitute, and the King's own life would then be renewed by binding it again in the Bundle after the sacrifice. The vith dynasty still remembered the custom of putting the King to death, as the Texts of Pepy and Meren-Ra (Pyr. 1453–4) show; and it is also evident that the custom belonged to that primitive stratum of the religion of which the god Seth was the deity, an earlier stratum than the Osiris cult.

Though the title became extinct at the end of the Old Kingdom, the belief in the importance of the royal placenta continued. Instances of this belief have not yet been recognised in the Middle Kingdom, but the sacred object appears in and after the New Kingdom, not merely as the standard carried before the Pharaoh (this form continues without intermission until the Ptolemies), but as an actual object of worship.

Again Abigail's words give the clue, "The soul of my lord shall be bound in the bundle of life *by the Lord thy God.*" Here it is evident that the god himself was to form the bundle as well as the man's soul.

The object in question occurs in temple wall-sculpture, steles, engraved bronze plaques, and as small limestone models. The representations are always rare, and are not known as yet before the New Kingdom; the greater number belong to the Persian, Ptolemaic, and Roman periods. The object is amorphous, like a soft cushion pushed up on one side; it is set on a highly decorated throne, and is called the god Amon (Figs. 6–10). Mr. Wainwright has collected several

examples in his article on the Aniconic Amon (*Ann. du Serv.* xxviii, p. 175). In the New Kingdom the object has in outline a strong resemblance to of the early periods; in the later examples the shape becomes more stylised, and its identification with the divinity is then determined by the head of the god protruding from the middle of the object. The elaborate ornamentation of this holy object consisted of representations of protective amulets and deities carved on the surface; the carving was merely an artistic convention for beadwork or pattern-weaving, like the cartouches cut on the belts and shoulders of royal statues. Actual examples of woven cartouches are those of Thothmes III and Amenhotep II (Carter and Newberry, *Tomb of Thothmes* IV, pls. i, xxviii). It may therefore be considered that the representations show some object wrapped in cloth.

Both Daressy (*Ann. du Serv.* ix, 69) and Wainwright call attention to the passage in Quintus Curtius, which describes Amon of the Oasis; the most peculiarly holy of all the Amons, to whom Alexander the Great went for his initiation as a son of the god: "The thing which is worshipped as a god has not the shape that artificers usually applied to the gods; its appearance is most like an umbilicus, and it is made of smaragdus and gems cemented together." The umbilicus or omphalos was a well-known object of worship in the Aegean, where its wrappings of wool were represented by carvings on the stone. Its shape was rounded and amorphous, suggesting that it was neither the umbilicus itself nor the umbilical cord but actually the placenta. In modern times the divine placenta was worshipped among the Baganda, who carefully differentiated it from the umbilical cord. Roscoe (*The Baganda*, pp. 299, 305) says that when the King went to meet the gods his umbilical cord had to be present, while the god himself was a huge conical-shaped object draped in bark-cloth, and with it was his umbilical cord. Another example of a divinity dwelling in a bundle is found in Seligman's account of the Shilluk, whose god, Nyakang, dwelt in a sacred bundle when not inhabiting the body of the King.

Another point as regards the placenta is brought out by Blackman (*J.E.A.* 1916, 235 seq.) in the name of the god Khonsu, which is written and was probably pronounced exactly like the words meaning "the King's placenta." He argues that the god Khonsu was therefore the deified form of that sacred object, but he does not explain the connection of Khonsu with the moon. I therefore suggest that, as the King in his divine aspect is himself the sun, born of the Sky-goddess, so the moon is the sun's placenta, equally born of the Sky-goddess, but pale and dead compared with its vigorous "twin." A gibbous moon would, to the eye of faith, recall the shape of the object which I consider to be the Bundle of Life. If Khonsu were indeed the personified deified placenta, the bandaged form of the god is explained; as the actual placenta was bound up in cloths so the personified placenta was bound. Blackman also notes that the attributes held by Khonsu are the attributes of royalty, showing his close connection with the King.

I have tried to show that the Bundle of Life in which "the Lord thy God" was bound belonged to the King and to the people in general, but it must also be remembered that each individual could possess an External Soul which, like that of the King, was housed in the placenta or umbilical cord; this, as is still done in parts of Africa, was preserved and wrapped up in cloth. Here,

then, is the explanation of the little bundle-amulets, wrapped in cloth or papyrus, which are found in the New Kingdom (Figs. 20, 21), and which are represented in the Old Kingdom. If the amulet of the Lady Ynt (Fig. 19, see also *Anc. Egypt* 1917, p. 49) is compared with Fig. 20 it will be seen that the triple form with a flat band down the middle is the same in both. I suggest that the pendants of banded stone also represent the Bundle, the banding of the stone (Figs. 11, 12) being recognisably like the narrow bands round the bound amulets. The objects of ivory (Figs. 13–15, 18) also represent something wrapped and bound up. The umbilical cord, if it contained the soul of the owner, would be excessively precious to him and would hardly be worn at all times for fear of loss and consequent disaster, it would be kept in a safe place and only brought out on great occasions. But an object in which the bandaging had become stylised and was merely an imitation of the actual object could be worn at any time.

The Bundle of Life was therefore not a *façon de parler* on the part of Abigail but a living belief, and one which must have had great influence on her own thoughts and those of the man to whom she spoke.

M. A. Murray.

AN ADVENTURE IN THE CROCODILE CAVES OF MAABDEH.

It happened in the days of my youth; and youth is not apt to count the cost, when adventure offers itself. My brother was stationed, in 1878, near Manfalut on the Nile, fifteen miles north of Assiut. I wanted to get a taste of oriental life, and went over from England to see him. One evening while we were chatting about the country he told me of some little known caves lying on an ancient, but now deserted, caravan route between the Nile and the Red Sea. The weirdness of his descriptions roused my interest; and when he proceeded to mention that, not long before this, a French scientist with his attendants who had gone there on an expedition of exploration had never again been seen or heard of, my appetite was whetted by the spice of danger. Although my brother warned me not to venture there on any account, I made up my mind there and then to choose those caves for my first adventure. I secured the help of a charming Syrian gentleman, and an Albanian, and we managed to gather together a suitable party consisting in all of some twenty souls. Unfortunately the Syrian was the only one of the party except myself who could speak a word of English; and as for me, I knew no Arabic. We made our start at midnight, and expected to reach the site of the caves by early morning. Our route was little more than a bare track across the desert, nearly obliterated since its disuse as a great caravanning road. We kept going, however, all night over rock and sand until we made our way into the rough terrain of the mountains where our objective lay. By morning we arrived at the place where a deep declivity showed that the ancient road had fallen in, to a depth of about twelve feet below the ordinary level. Here, I was told, the entrance to the caves was to be found. So we dismounted, and equipped ourselves with waterbags and candles. The Syrian thought discretion the better part of valour, and refused to join us. Indeed he was not very keen on my running into unnecessary dangers either. The result of his defection was that I was left alone to the tender mercies of a lot of natives with whom communication was quite impossible except by signs. At the outset I was rather staggered when I saw that the so-called entrance was nothing more than a very low subterranean passage, eighteen inches or two feet in height, and as dark as pitch. As I thought it wise to assume a courageous attitude whether I felt it or not, I resolved to be pioneer, and so, lying down on my stomach, I started to crawl in towards the promised cave. I knew not how far the passage led, what evil things might beset my way, or what lay beyond. The position was not very reassuring. For trailing after me were about twenty natives who would be apt to block my way out, should there happen to be no way in. But after about fifteen feet of crawling through the tunnel, I reached the cave. With the faint light of our candles we could see that the place was immense, but how large we could not tell. So we wandered off to explore. It was

a limestone cave, rich in stalactites and stalagmites; and its ramifications appeared to have no end. The whole place was literally floored with mummies. There were tens of thousands of them. They were packed like sardines on the ground; they were stowed away in every available crevice; they extended along all the ramifications of the cave. They were everywhere. One of my objects in coming here was to gather, if possible, some of the mummies of the sacred crocodile to carry home with me as a trophy of my expedition. With the help of native boys I found, after some digging, a delightful bundle of these tiny crocodiles, companions of the dead Egyptians, all swathed as mummies, and each one something of the shape of a cigar, and about 18 ins. long. Now that I had escaped all perils and secured the object of my adventure, I decided that it was time to get back into the fresh air again. The whole atmosphere was heavy with the pungent smell of mummy cloth, and the heat was melting, at 80° Fahr. When we started off, however, we soon discovered that we had lost every trace of our entrance and all sense of direction. The caves were huge and ran in every direction; there was no sign in the darkness which would furnish a clue to our maze. As soon as the natives saw they were lost, they ran about shouting and gesticulating like madmen. I could not speak a word to them, and could only assume a calm I did not feel. I sat down quietly on my strange carpet of mummies and by signs called all the company to my side. Then I made them set down their waterbags and spare candles by me, and told them off each one in a different direction to search for our missing tunnel. At last I heard a shout of triumph from one of the boys who chanced upon the entrance passage. When we came out I found my Syrian friend who had spent an unhappy time, imagining us lost. The moment he saw me, he embraced me enthusiastically, and offered thanksgivings to Allah for our preservation.

Our entrance was no real entrance at all. It was merely an accidental break, directly under the caravan road, which had fallen in and opened to view a crevice of one of the caves below. The real entrance is unknown to anyone. Although I lived in Egypt afterwards for forty years and spoke of my adventure to many, both native and European, no one had ever heard of the existence of this burial ground.

Fred T. Peake.

[This account of the entrance differs from that in Baedeker's Guide, where it is stated that the approach is made by getting oneself lowered twelve feet down a shaft by a rope, and not by crawling through an open passage. There seems to be more than one broken entrance to these natural caves. It would be desirable to plan them completely, accompanied by a single helper, to avoid stirring the dust, and to use electric torches to save the risk of smothering in a conflagration. Ed.]

LIVING WITH THE NATIVE.

When folks lose the common constraint of society and public opinion, they are sadly apt to slip away from their standard of life. The tourist abroad, especially among a darker people whom he thinks to be inferior, becomes a very repugnant creature in many cases. He may not find the consequences during his short passage, however much the native may despise him, but the matter is really serious when a white man has to live continually in contact with other races. Living with them should be just the opposite of "going native": in the first case you keep your own standard, in the other case you descend to their standard of life.

The essential condition is to be quite familiar, and without constraint on either side, with a genial good will, but yet never yielding the least to any influence. Never let any native find that the slightest benefit comes from pressure; it was the unjust judge that gave way to pestering. Let it be always known that the least recommendation is fatal to any man's benefit. However familiarly I have treated a man, I have never known one venture to plead for another. Sometimes I may ask a trusted man's opinion in a matter where native feeling was unknown; he valued the trust, and would respond frankly.

The native bully—like that species at home—gives himself great airs. It is needful, then, to undo the common idea of contempt for any one; no one is contemptible, except for their faults. By not assuming any of the barren externals of dignity—or riding the high ass—so usual with a native or a greenhorn, you always keep an unapproachable control, and get a kind of uncanny reputation as having a power which is outside their scope. Power without parade confounds their code of management. If a man does wrong out of your sight, never seem to notice it, but wait until his folly can be brought up before his fellows and be laughed at by them. No one thus knows how much he can venture to trespass, or what is in store for him if he goes wrong. In looking after workmen, the quiet eye is the means of rule. On first coming in sight of a field of work, stand still for some minutes and gauge what everyone is doing. If a man seems idle, look for the cause; commonly it is due to carrier boys being slack. But you should find the cause before saying anything. Often it can be put right, as by changing a route of discharge of earth, with the tone of a favour and help to the worker, who nevertheless finds that there is no excuse left for slackness. In no case should one ever shout out general incitements; such only show incompetence, and the reaction of sloth after a spasmodic rush of work undoes more than the incitement. To be seen to stand quietly assessing each person's work, together with a very occasional discharge for slackness, keeps up the tone more effectually than anything else. Be *servus servorum* if you can help anyone, but yet *magister magistrorum* in determination and direction.

The men come up for doctoring, and all the difficulties of life, from wanting a needle and thread, to needing to state an injustice before ruling powers. They will bank wages, or thrust money into your hand for safety uncounted, certain of its security. The goodwill of the girls and women, who shyly begin to join in work, is an important asset. They cannot earn otherwise, and so they will be your agents to keep everyone quiet and avoid friction. They should be treated courteously, and some men were much amused by my speaking to an old negress by the polite term "Oh my sister," the phrase which is a guarantee of propriety. Learn about the families and connections of all the people, and never be above helping anyone, as in heaving up a woman's load of sticks by the road side.

The results of holding this kind of contact and control, is that a gang once gathered and trained are ready to go anywhere as wanted. I needed to work twenty miles away in the desert, where only saltish water could be had; but any number would come, girls and all, and live under the bushes in blazing hot weather. Or if wanted in Sinai, men would march 80 miles, cross the Red Sea, and march on up to the work. Never have they hung back when they knew what was wanted.

The same tone is a great help in difficulties. Sometimes in a discussion with a group of men, who are cantankerous and *mush radi*, "not willing," I have watched the faces until I saw one rather bored, and made a joke to him about the business, and this soon melted all the obstruction; even an infantile comparison will suffice. When a nomad Bedawy greeted me by grabbing my windpipe—a favourite form of assault—I laughed and tickled him under the chin, which solved his brutality at once. When a sheykh came and blustered, as I was camping, and began ordering my men about; I drew him on one side, and in the gentlest tone said that I was going to camp there, and nothing that he said could prevent me; he collapsed at once and walked off. In far more serious matters the same way prevails; a Swedish lady missionary captured by Chinese pirates, asserted that they could not enter her cabin or touch her things—and they desisted. An English prisoner put under the guard of a German in the country soon had his guardian in hand to act as his servant. The greatest example is Caesar and the pirates. When he was captured he laughed at their only asking twenty talents and said he was worth fifty. Till that sum was raised he lived with them for six weeks, joined in their diversions, ordered them to be quiet, and called them dunces and barbarians. He told them he would crucify them if he caught them. They were delighted with his facetiousness, and when ransomed, he soon raised some ships. Then he reached them when they were carousing, and seized them prisoners with all his ransom. Luckily one has not to do with pirates, but a touch of the spirit of a good-humoured control serves best of all in the common affairs of life among strange people.

FLINDERS PETRIE.

THE UNDER-DOG IN THE PALESTINE CONQUEST.

The Nemesis of every violent conquest, in contrast to gradual settlement, is that the conquered are not assimilated with the victors. Even to this day in England we have traces of the Celtic, Saxon, and Norman ideals in sections of our people. From this it follows that an invasion, where numbers and equipment are fairly equal, will be assisted by an oppressed group which is able to avenge its wrongs by uniting with the invaders. Of this we have examples in the so-called Norman invaders, who were largely Bretons of the families expelled by the Saxons; before that the party of Vortigern offered land to the Saxons; earlier the British Red Dragon Segontiaci had rallied to Caesar when he struck at the White Dragon Belgic British. In other lands there were the Catholics of Spain who aided the Muslimin against the half Arian Goths. In Palestine the same process is seen at work anciently. The evidence of a similar aboriginal group, which was repressed, is seen in the Calebite dog figures from Beth-pelet. They show that there was an expelled border people, kept down in the arid south land by the Bronze users of the fertile country, but who were still ready after many centuries to merge on fraternal terms with the invaders of the Judah clan. They had common aims in attacking South Palestine, in order to push northward into the fertile region, and to subdue the Amorite and Hittite occupiers who were the rulers centred at Jerusalem, under the Egyptian hegemony.

There seem to be traces of the Calebite clan later, when Goliath said to David, "am I a dog," or when Abner protested that he was not "a dog's head," *ras Celeb*, or chief of Calebites. There may have been a trace of the original home of the Calebites in the fertile land, where the Dog River, *Nahr el Kelb*, runs down; where also the Syro-Phoenician woman compared her family to the κυναρια, or little dogs, that fed under the table of the dominant Jews.

The military point of view of an invasion, which seldom strikes an archaeologist, appeals to an old Territorial when considering the needed supply of scouts for the paths and water-supply, in the attack on the Amorite occupation by Joshua's southern campaign; the dog people of Beth-pelet would be "instead of eyes," as Moses said of Hobab.

Manuden Vicarage.

M. J. Stewart
Capt. late 4th D.C.L.I.

REVIEWS.

Les Survivances de l'Égypte antique dans le Folklore Égyptien Moderne. By Mohammed Ghallab. 8vo, 290 pp., 40 frs., 1929 (Geuthner).

This essay is a welcome token of Egyptians' study in their own past. It is on the lines of modern work, and deals with the present folk-lore with native knowledge. The broad divisions are (1) the popular literature ancient and modern; (2) the general psychology of men and women; (3) Society and its ranks; (4) the supernatural in religion and magic. It is a weighing of the ancient against the modern world, a task in the spirit of Plutarch, who would no doubt have liked to compare Akhenaten and Hakim, or Amenhetep III and Mamun. It is truly remarked that few lands have developed a popular literature which has so long continued into modern tales. From the hieratic papyri, the 1001 Nights, and the lips of the peasantry, there are the same ideas in the same setting. Curiously, in naming the romance of the golden breast plate, no comparison is made with the parallel conditions of the Mameluke chiefs.

Social details which are more obvious to a native are better stated than elsewhere, such as the long extent of festivities. Wedding festivities in the country may continue for six months in rich families; even on a small scale they continue for several days. The feasting of Ramadan is faithfully described: how the day should be spent in fasting and prayer, leading to a night of pious tranquillity; how this theory is thrust aside, and all people sit down to long meals, with laughter, music and songs, lasting till dawn. Never are they happier than in the long nights of Ramadan when they throw off the gravity of the day, drawing down the maledictions of the devout, and Ramadan is particularly dear by the gaiety which it brings

"Notwithstanding the changed conditions of social life, the women in the popular tales keep an uncontested supremacy in the family, a real power over men, a keen and delicate tone which they always wield: this agrees to the reality, in spite of the efforts of man to render this influence less apparent under the dictation of Islam." "The women of Old Egypt are truly the ancestors of the heroines of the 1001 Nights." In the official world of all ages, redress "cannot get any positive result, because it is attacking an all powerful administration which resists by the sheer force of the inertia and corruption which pervades it." Admirable!

In the accounts of popular beliefs, there is much of value owing to native intimacy. The sacred trees are described: a withered old acacia which was so venerated that the author could not get any one to cut it down for firing in

a very cold winter. A *naqb* or *zizyphus* died of old age, and the village in alarm built a shrine of its wood on the place, to honour "Lady Naqb," *es Sitt Naqb*, which was venerated as the tree had been. The sycomore in which the beneficent tree goddess dwelt is still thought to be haunted, and an intelligent Arab, in passing it at night, shuddered and told me that he saw an *afrit*. Children who are ailing are taken to the shrine of a saint half an hour before Friday prayers, for invoking the power to expel the demon who troubles the infant. Possession by a demon is inevitable if one goes to sleep between four o'clock and sunset: the reason is plain, the body is more liable to chill when asleep, and that is the cooling time of day. A woman of the author's village suspecting a neighbour of having the evil eye, dressed up a stone to carry in place of her infant, and after seeing the dreaded eye the stone was found to have turned black. The horoscope is still in honour in Egypt, where pretended astrologers flourish. The old festival of Amen and procession of the sacred bark is kept up at Thebes, and the people say that at a fixed hour once a year a glittering dahabiyeh appears on the lake; if any one keeps silence when he sees it, he can help himself to its golden treasures. Thus did Mariette, being very adroit, and carried off the treasure now in the Cairo Museum.

We may hope, now interest is aroused, that the future work of Dr. Ghallab will be to collect more of first-hand material, apart from the works of others which he so freely quotes.

Histoire des Grands Prêtres d'Amon de Karnak. By G. Lefebvre. 8vo, 303 pp., 5 pls., 150 frs., 1929 (Geuthner).

Inscriptions des Grands Prêtres Romê-Roij et Amenhotep. By G. Lefebvre. 8vo, 77 pp., 2 pls., 70 frs., 1929 (Geuthner).

The period in question is down to the end of the xxth dynasty, a natural break before the dynasty of priest-kings and the complications of the Ethiopian age. The first chapter deals with the sacerdotal functions of the priesthood including the "feminine clergy." Owing to the vast endowments of gifts to Amen in the xviiith dynasty, offices multiplied amazingly.

The maintenance of the estates of land and slaves given to Amen required a bureaucracy, 126 grades of which are here listed in hieroglyph and translation. Profuse as this list is, we miss the "Scribe of the intendant of all vase drilling of Amen" (B.M. shabti), "Scribe of the manager of the house of ten (council) of Amen" (B.M. cone), "Scribe of Amen in the Place of Truth" (Turin 186, 1589–90), "Scribe of the embankments (*thma*) of Amen" (Lieb. Dict., 1194), "fan bearer on the bark of Amen" (Louvre C. 53, Turin 20), "manager of the engravers of the temple of Amen" (B.M. Osiris) and innumerable other titles. The complete Directory would be as large as that of Papal officials. Chapter 3 shows that this body was growing from the xith dynasty onwards.

In chapters 4 to 10 are given the biographies of the high priests in succession. Lastly there is a complete list of the priests, with the references for their monuments, date, family and titles.

The second volume supplies the complete hieroglyphic texts and translations of all the remains of two of the greatest Ramesside priests.

The Pliocene and Pleistocene Deposits of Wadi Qena and of the Nile valley between Luxor and Assiut. By K. S. Sandford. 8vo, 56 pp., 6 pls. (Quart. Jour. Geol. Soc., vol. lxxxv). 1929.

Paleolithic Man and the Nile-Fayum Divide. By K. S. Sandford and W. J. Arkell. 4to, 77 pp., 11 pls., map. 1929 (University of Chicago). 22*s.* 6*d.*

These publications are the result of three years' minute study of the recent geology of Egypt, a labour which was greatly needed and has been long over due. It had lately become the more necessary owing to fresh discoveries of prehistoric man both in Egypt and Palestine, and the general lay-out of the whole subject of the connected geology and climates is essential as a basis. Readers of Ancient Egypt will be already familiar with the principal facts, for in this journal in 1915 (pp. 126–135) the prominent changes were noted which anyone could see in a passing visit. The Nile valley had been started by a fault into which rainfall had run, and the amount and duration of that had sufficed to cut a valley through the limestone to about a thousand feet deep, and ten miles wide, fed by side valleys similarly scoured out. The collapsed caverns point to the valley extending to some 300 feet beneath the present plains, though this evidence seems unnoticed in the present works.

In this pluvial age the land sank (or sea rose), inundating all the valley, which became an estuary. The valley was filled up, at least in its tributaries, to 650 feet above the present sea level, by the earth and rocks washed down into the estuary; this filled the valleys up to water level, much as the creeks round England have been filled up by wash since the sinking four thousand years ago. The next stage was the uplift of the land again, so that the rainfall ploughed out most of the filling which had accumulated, and ran off to some way below present level. Since then the Nile bed has risen considerably by accumulation of mud, owing to the cessation of rain.

We can now see better how the new studies fill up this obvious framework of the Nile history. The Eocene limestones are stated to have been cut through during the Miocene age, forming the present valley. Then the submergence and blocking of the valley by débris is dated to the Pliocene. The later cutting out of this by rainfall is Plio-Pleistocene, and the gouging out of the Fayum basin began with the Pleistocene, the rainfall pouring through the Hawara gorge into the Nile valley. The drainage of the rainfall both in the Nile and in the Fayum made a great river which cut its way down, leaving terraces of beach at intervals; these have been traced in both the valley and the Fayum, and serve to show the continuity of levels between the two.

When the Nile bed sank to the terrace 100 ft. above the present river, Chellean man left his work there. As the river cut downward, there was left at the 50 ft. level the Acheulean age, at 30 ft. the Early Mousterian, and at 10–15 feet the Mousterian; of the last a large surface group was published in *Lahun* II, pls. xxxvii–ix; it is now stated to extend into the Fayum. The old gravel bed of the Nile is mapped along the western desert behind Meydum.

The prominent bed of torrential gravels which cap the high ridge between the Nile and the Fayum is dated to Plio-Pleistocene; this formation is notable for the great size of the blocks and the shells of *ostraca* immensely thickened to resist rough conditions. Its position proves it to be older than the beginning

of the hollowing out of the Fayum basin, which is thus relegated to the Pleistocene. The Hawara gorge is considered to extend down to the bottom level of drainage of the Fayum basin (p. 35), and to have provided, later, a great lake in the Fayum filled by Nile (p. 38).

The study made by Mr. Sandford in 1925–6, for the British School of Archaeology in Egypt, is now fully published in the paper to the Geological Society; in this the level of the river terraces of different ages was fixed and the general surface geology of the southern region. The age of the bones of hippopotami and man, which was the objective of that expedition, was not solved by examples *in situ*. But that they were far from recent is proved by their mineralized condition, and the presence of extinct Cape Buffalo, extinct Hartebeest, and extinct crocodile types. The "geological point of view ... within broad limits I will define as Upper Palaeolithic," that is pre-Tardenoisian. There is a slip in note 2 on p. 539, ascribing to archaeologists the view that the Nile bed has risen a foot per century. The rise found historically is only 4 to 5 inches in that time.

There is still much to be done to fix the relation of man to all the changes observed, but now that the general position is laid down it will be possible to know what to seek, and where to seek, for the evidence of human history which we require.

Bases, Méthodes et Résultats de la Chronologie Égyptienne. By Raymond Weill 8vo, 63 pp. 1928 (Geuthner).

This deals with the Sothiac year being assumed as the only calendar, ignoring the seasonal year. The long reckoning of this method being impossible, the short reckoning is accepted in spite of the history. All this is needless in view of the seasonal calendar. The intervals between reigns as marked on the early Annals are discussed. In the ivth and vth dynasties there is stated to be no interval; but on the photograph by Schäfer the readings show an interval of 60 days at the accession of Shepseskaf, and 22 days at the accession of Neferarkara. At an unknown king of the 1st dynasty the interval was 45 days. These seem to be obviously the periods of official mourning, and it is useless to propose changes of the calendar to account for the intervals. The theory of the Sothiac year was not due to Meyer in 1904, but was well known long before.

A long discussion follows on the observations of the actual rising of Sirius at present made in Egypt, and worked out by Borchardt and Neugebauer. But none of the parties seem to notice a change which would far outweigh all the small amounts described. In 3000 B.C. Sirius was over 9° further south, and further from the sun, and therefore more readily seen in the glow of sunrise.

The recognition of different length of year, 365 and $365\frac{1}{4}$ days, by the Greeks is described. Eudoxos of Knidos stated the fixed year in the ivth cent. B.C. and it was officially set up as the true calendar in 238 B.C. It must have been one of the four calendars named in the xiith dynasty, which are ignored by M. Weill. There does not seem to be any material advance in this subject in the present volume, and the resettlement of the question by the seasonal year will clear away the chronological difficulties.

Beth Shemesh. By Elihu Grant. 8vo, 222 pp., 35 pls. photographic, 24 pls. drawn pottery. 1929 (Haverford Archaeological Expedition, Haverford POB 223, Pennsylvania).

This is an account for the general public interest, but yet containing much important illustration. As the tombs were all numbered, and the pottery kept in groups accordingly, the material can be used for dating. The text is in the form of a daily recital of events, so that it is not easy to refer to the details of the objects. Three groups of connected rock-tombs were cleared, of the xvth, xvith, and middle xviiith dynasties. Only 26 scarabs were found, of which but one bore a name, "the elder of the *hayt* hall, Snoo-ab" of the xiiith dynasty (= xv). The second group of tombs certainly covered a long period, as there were ledge handles of early Copper Age, with xvith dynasty pottery, xviiith, and some even later. The first group is early and middle xviiith dynasty. The third group is consistently early Hyksos, xvth dynasty. Much care was spent in recording plans and details of graves, and it is to be hoped that such results will be fully published. A record without publication is an incipient crime. Small plans (about 1 : 200) are given of three town levels,—bronze, early iron and late iron; but these are too much reduced to leave the lettering legible. The full series of pottery forms is excellent, though it could be much simplified by a reference corpus.

The Field Museum and Oxford University Expedition to Kish. 1923-9. By Henry Field. 8vo, 32 pp., xiv pls. 1929 (Field Museum, Chicago).

This is a brief outline of the successive seasons of work at this site, about 20 miles east of Babylon. The latest building was the temple of Nabonidus; a library was also of late period, and the tablets were unbaked and in bad condition. The ziggurat of Tell el Uhaimir was cleared. The most important matter was a deep clearance of an area 100 × 50 yards. About three feet down was a stratum of red earth from 3 to 5 feet thick, which is found in all parts of the city, and is dated by a cylinder which Prof. Langdon puts to 3200 B.C. It is mainly composed of a confused mass of bricks, supposed to have been washed down over the site when inundated. Below the red earth are graves with stone bowls, copper, and coarse flint work. At 43 feet deep a large tomb contained only plain pottery. A chariot had wooden wheels with copper nails, a copper bull on the rein-ring, skeletons of asses which drew it, and human skeletons all around. This seems closely parallel to the Ur graves. Going down lower, the original native soil was found at 8 feet below water level. In that 8 feet there were three building levels. Two levels of great floods are placed to 3400 and 4000 B.C. The map is strangely unlike Mackay's good plan in his Report.

A very early site, 18 miles away, Jemdet Nasr, was worked. The pottery was painted with animals and cross lines, like Susa 2. There were tablets of the earliest kind, like proto-Elamite, impressed by a pointed stylus, apparently in Sumerian; also seals, cylinders, copper and stone tools. The local wages are much the same as in the Palestine desert. The most deadly matter is the division of proceeds between Baghdad and the West; "Each group of objects is divided, object... by object chosen alternately." Thus no tomb-groups are kept complete, and the foundation of archaeology is sapped. In Palestine the government take whole groups, and resign whole groups, and the evidence is fully preserved.

A Sumerian Palace and the A cemetery at Kish, part ii. By Ernest Mackay. 4to, 215 pp., 42 pls., map. 1929 (Field Museum, Chicago).

This volume is the full expansion of one section of the work outlined in the above pamphlet. It opens with an excellent map of all the mounds in detail. In the plates, however, the editor has neglected the matter of scale, and the author has not stated measurements in the text, so the size is vague.

The main work here was the complete clearance of a palace of the early kings of Kish, about 3500 B.C. Graves of the age of Ur-Nina 3150 B.C., and later, were made in the ruins. The palace consisted of a court fifty feet square and twenty chambers around it. This had annexed eight store rooms, an inferior building of twenty-four chambers and a hall 90×25 feet: also a later annex was added most of which has been denuded away. The scale of this establishment will give a clue to the spaciousness and luxury of the early civilisation. The main palace had not only its own walling with a single entrance, but an outer thick wall, separated by a corridor all round. Thus if the first line of defence were broken, the attackers would be in a narrow space, seven feet wide, in which they could be crushed from above. Each chamber of the palace is described. The unburnt bricks were $9 \times 6 \times 1{\cdot}2$ to $2{\cdot}2$ ins., and rather smaller $8 \times 5{\cdot}3 \times 1{\cdot}6$ to $2{\cdot}5$. The latter size was also burnt, as $7{\cdot}8 \times 5{\cdot}3 \times 1{\cdot}2$ to $2{\cdot}4$: a large size of burnt brick was $10{\cdot}6 \times 6{\cdot}7 \times 2{\cdot}0$ to $2{\cdot}4$. Thus all the bricks were of the small size of the Egyptian in the 1st dynasty. The bricks were laid in mud mortar, but bitumen was used to cover the brick floors. Beneath the foundations, a brick pavement was laid over the whole site as a working ground.

Of contacts with western remains there are a few to note. A fine pear-shaped mace head is of the form of the late prehistoric Egyptian and Old Kingdom. A few weights and pebbles were found together in a chamber; the formed weights are of 1311 grains agreeing with 10 of the higher type of daric or Babylonian shekel, and of 1105 which can only be 6 of 184·2 the khoirine of Syria: others more like pebbles are of 65, half a daric; 290 and 568, 2 of 145·0 and 4 of 142·0 the usual Egyptian qedet. Another stated to have seven lines cut on it seems very doubtful, as that number is never used as a multiple, perhaps a line or two more may be illegible. The allotment of two Egyptian, two Babylonian, and 1 Syrian standard is strangely mixed in so small a number. The toy chariots of 3000 B.C. are of a type (with raised front) differing from that of the box-form in 900 B.C. at Gerar. The decoration of the pottery is like that usual in Egypt in the xith–xiith dynasties, see *Ancient Egypt* 1926, p. 102.

The use of a case of thorn extractors,—pick point, knife, and tweezers,—seems to have been very widely spread. Many cases were found in the Sumerian graves, and at Bismiya, others occur at Mohenjo-Daro on the Indus, similar ones are now used in the Punjab; some at Hallstatt, and La Tene in the Iron age, and Bohemia, Bavaria and South Germany, and they are frequent in Roman Egypt. The range of place and time is very wide. The purely Mesopotamian objects are of much interest, but beyond our scope here. The plates are sufficient, but the editor has omitted the statement of scale which is essential, while the absence of index makes it tedious to hunt over all the text to find the descriptions

of the plates: the contents list is insufficient for this search, as for instance the chariot models of two plates are not listed in the contents. The main plan of the palace would have been better placed square to the paper and not divided in two plates, as there is no virtue in the magnetic north which is continually changing.

The New Nuctemeron (The Twelve Hours of Apollonius of Tyana). Script received by Marjorie Livingston. 8vo, 143 pp. 1930 (Rider). 4*s.* 6*d.*

This is claimed to have been produced under the direct inspiration of Apollonius of Tyana. Poor Apollonius has evidently fallen into bad company in the underworld. Of old, " his conversation turned chiefly on the topics most useful to mankind, namely fortitude, wisdom, temperance, and in short all the virtues," as his biographer records. Now-a-days he wanders in the Cosmic Universe and discerns the aura of spirit forms. These auras are rings of vibration, or motion, inter-planetary, inter-stellar, and inter-solar. Curiously, he has picked up sentences of Christianity, and brought his physics as far as about ten years ago, but is scarcely up to date in the latest speculations. The familiar phrases of recent theosophy, and " etheric waves, oxygen, and other aerial matter " come in, but hydrogen and nitrogen never get a chance. Moreover, " the cosmopolitan mind of earth-people as a whole affects the status of the planet on which they live and, in consequence, its influence as a heavenly body in the Universe. The influence of some stars and planets upon others is known to be definitely evil." The modern interpreter should remember that " of the immortality of the soul, Apollonius taught that the doctrine is true but that all too curious investigations concerning things so important is to be avoided." So we doubt if Apollonius would care to be interpreted as he is in this volume.

JOURNALS.

Annales du Service des Antiquités XXIX.

Drioton, Et.—*Temple "de Taharqa," Karnak.* This is to be rebuilt, and on fallen blocks is the name of Psamtek II.

Gunn, B.—*Middle Kingdom stele from Edfu.* This is in a barbarous style, for Haonkhef, his wife Hormena, sons Horembehdet, Ptahur, Beb, and daughters Nefert, Satasa, Hormena. He states that he left his family to go to the south of Kush in 13 days (very quick travelling); he brought back gold and 26 girls. His (wife) Ay used them up, and nothing remained for his (second) wife. He acquired two measures of ground, his wife has one, he has the other; he acquired one measure for his children. He was thus rewarded for six years, presumably of military service.

Engelbach, R.—*A head of king Shabaka.* A large head of granite has been attributed to Shabaka, but the defaced *ka* name might as well be that of Senusert II. This is difficult to accept, as the only portrait absolutely certain (Lahun II, xviii) is very different. The Lahun head might be that of Evers 133, in Berlin, but that could not be the so-called Shabaka. There are possibilities quoted of three kings of the xiiith dynasty agreeing with the traces of the name. The double crown, the form of the back pillar, and of the uraeus are all claimed as being unknown in the Middle Kingdom.

Engelbach, R.—*Evidence for the use of a mason's pick.* From the state of work on granite the use of a pick of metal seems most probable. More deeply cut work was done by a row of tubular drill holes.

Engelbach, R.—*Direction of inscriptions on obelisks.* The large obelisks have the side inscriptions reading outward, and the back and front reading away from the axis. Exceptions are discussed.

Engelbach, R.—*A peculiarity of dress in the Old and Middle Kingdoms.* In the Old Kingdom the loin cloth is wrapped round clock-wise, but reversed in the Middle Kingdom. In the New Kingdom either way was followed.

Engelbach, R.—*The sign* *ST.* This is proposed to consist of a long cord, shortened by zigzaging, and the zigzag held by the ends of a cord coiled round the first and passed as bows at each end. On pulling the ends of the second cord the whole tie falls apart. It certainly thus makes up exactly the appearance of the hieroglyph.

Engelbach, R.—*An Ancient Egyptian "Dress-bow."* This shows how the belt fastening could be tied to have the appearance shown on the statues.

Boak, A. E. R.—*Select papyri from Karanis.* (1) Contract in 277–282 A.D. by Aurelia Taësis borrowing 3 talents from Aurelia Thaisarion to pay a debt to her father. Taësis agrees to do weaving and domestic service to Thaisarion; but if she defaults she may be sold up.

(2) A notice in 112 A.D. by Sambatos, that his father Pakusis has died and his name should be removed from the register.

(3) A declaration in 214 A.D. of property liable to taxation, by a Roman citizen of Antinoopolis. Three plots of land were to be removed from orchard register liable to cash tax, and put in corn register liable to tax in kind. A fourth plot was sanded over, and not taxable.

(4) A petition in 211 A.D. by tenants complaining that the seed inspector had not supplied material needed each year for a weir or sluice, and the irrigation was imperilled.

(5) Application for a permit of residence in 188 A.D. Valerius Clemens wished to go to stay in the Arsinoite nome; he proves his military service, a letter from the prefect certifying his discharge in 177, with three witnesses of his identity, and he obtained the signature of the examining official, and of the keeper of the records.

Firth, C. M.—*Excavations at Saqqara.* This describes the temple of Userkaf, with a plan. A splendid colossal head of the king, three times life size, was found, with the face absolutely perfect. This is a most welcome addition to the royal portraits. The nose and chin are rather short, and the mouth very wide and straight. The temple lay on the south of the pyramid, a large peristyle court, a small pillared hall, and three chambers. On the east of the pyramid was a small offering place lined with red granite, paved with black basalt. A small pyramid on the south is supposed to be that of the queen; another on the west may be for *heb sed* ceremonies.

The pyramid of this first king of the vth dynasty continued the methods of the ivth dynasty, as it is built of sound blocks; the system of walling and rubble had not yet begun.

Two immense Saite tombs had been cut into the temple site, using the earlier stone work as a quarry. The protection of these tombs was by a wide shaft filled with sand, so that great labour would be needed before gaining access. Much the same was done by Senusert III for his Abydos cenotaph. One burial remained intact, with 42 fine amulets, and all the usual outfit.

Zikri, A.—*Fragment Copte sur le Patriarche Pierre d'Alexandrie.* This recites the birth and baptism of Peter by his father Theodosius, and his presentation to the Archbishop Theouna.

Newberry, P. E.—*Statuette of Duat-nefert.* A pedestal of a small grey granite statuette is inscribed for the *ka* of Duat-nefert born of Hemi, wife of the chief scribe of the vezier Sebekdedubebi. She was the mother of Nubkhos the queen of Sebekemsaf. Presented to Cairo Museum.

Edgar, C. C.—*A Greek Inscription.* This was found at the Sphinx, and is a decree in honour of Sabinus, strategos of the Letopolite nome, in A.D. 23. He is praised for incorruptibility, and attention to public works. Another decree was in honour of the visit of the prefect Balbillus in the reign of Nero. He found monuments half buried in sand, and took action for improvement.

Keimer, L.—*La Déesse dans le Sycomore, et la Déesse dans le Dattier.* A stele of the Sycomore tree with human arms and breast was found at Saqqarah, and is here compared with one in Cairo Museum with a bust of the goddess Similarly a stele (said to be from the same tomb) bears a figure of a palm tree with two arms, as usual conferring drink and a tray of food on the adorer. This is compared with a Cairo stele on which remains the lower part of a palm tree, to which the goldsmith Neb-maky is making offerings.

Gunn, B.—*Additions to the collections of the Egyptian Museum, 1928.* The important objects have already been published. Of the miscellanea, which we need to know more about, are an Aramaic inscription from the Sphinx, a stele with Semitic and Greek inscriptions, a blue glazed plinth with Coptic inscription showing late manufacture of glazed figures, and the fresh pieces of Sinaitic inscriptions. It is an error to say that pieces were detached in 1904–5; the expedition then found the broken pieces on the ground.

Lauer, J. P.—*Quelques monuments de la III^e^ dynastie.* This account resumes from the previous excellent descriptions in the last volume. Beginning with the long corridor of fluted columns, these columns and their attached walling have all been inserted in the corridor after the side walls were built. On the south side of the corridor seven bays form a separate façade, before a bent passage leading to a serdab, above a chamber 80 feet below, reached from a pit to the east. To the south of the *heb-sed* court is a maze of bent passages leading to six or seven shrines, but so much destroyed that the plan can hardly be traced. By analogy there should be burials far down beneath these, but no entrance to such is known. In the court of Hetep-her-nebti, east of the pyramid, stands a block of masonry of horse-shoe form, about 11 feet across, sloping up to the curved back. Two pairs of such blocks, side by side, are in the court south of the pyramid. It is asked whether they are represented by the hemi-discs in the *sed-heb* scenes, and behind the running figure of the king in the fertility ceremony. Two large rectangles of masonry, 107 × 64 ft., and another nearly as long, had façades at the south end leading to shrines, for the princesses Hetep-her-nebti, and Ant-ka-s. Further north is a court, with three small shrines irregularly placed.

Adjoining the north face of the pyramid is a regular square temple 140 ft. wide and 120 ft. forward. There is no place for the usual funereal stele either in this, or in the shrines of the princesses. The temple contained two large open courts side by side, each with a row of four engaged columns at the back, and three gangways between them. There is no axial arrangement, no evident place of offering or worship, nor by any supposition of accretions can a consistent plan be imagined. The statue in its niche was not in the temple, nor in the axis of the pyramid, nor at the middle of the large court before it.

A study of the construction of the pyramid leads M. Lauer to conclude that there were three enlargements of a mastaba core, and then an enlargement as a pyramid mostly on the west of the core. From this point of view the original axial passage to the sepulchre would be in line with one of the two open courts; yet in the axis of the other court is the line of the actual passage into the pyramid. We cannot however conclude that this change explains the case, because these courts could only be built after the pyramid was enlarged; before that they would have been detached in front of it. Nor do any of these

details explain how the statue comes to be far out of the axis of any of the stages of the plan, and not in line with any of the internal passages or chamber. There have evidently been a series of alterations, and it is perhaps impossible, in the destroyed state of much of the building, for us to recover the whole history of it. In any case we must give credit for the excellent plans and study of the remains.

Gunn, B.—*A pectoral amulet.* This is a scarab on a square base, inscribed for Hor, son of Onkhef-en-ubastet, but it has belonged to an earlier man whose name has been erased, probably of the xixth dynasty.

Chevrier, H.—*Travaux de Karnak.* This describes the rebuilding of the column of Taharqa, also of the iiird pylon after extracting from the foundations the earlier sculptures: the further clearance of the temple of Akhenaten, and restorations in the temple of Khonsu.

Jéquier, G.—*Fouilles de la nécropole Memphite.* This deals with the temple of Pepy II, in the south, and the remains of a pyramid at a kilometre S.E. of the Mastabat Faraun, which proves to be that of Ra-user-ka, second in the vith dynasty, according to the table of Abydos. The system of passages and trap doors inside, like that of Hawara, leads M. Jéquier to ascribe this to the xiiith dynasty. The neighbourhood of the Mazghuneh pyramid apparently of Amenemhat IV, would support this view, and Frazer's scarab of Khenzer with Ra-user-ka is quoted to explain the latter name appearing at this time. In the same region, found near the surface, are some statuettes which are apparently of Asiatic divinities, and are supposed to have been left behind at the Assyrian invasion. But as there was an Aramaic cemetery of Persian age also in this region, that seems to be a more likely connection.

Spiegelberg, W.—*Die Weihestatuette einer Wöchnerin.* This is a relief apparently emblematic of a birth-scene of the sun-god, attended by two cow-headed figures. Quoted in connection with this are statuettes in Cairo and Moscow of women carrying Bes or Bastet on the shoulders; but there does not seem any necessary connection with birth. Other such statuettes with Bes are in University College.

Bulletin of the Museum of Fine Arts, Boston. Dec. 1929.

Reisner, G. A.—*Furniture of Queen Hetep-heres I.* The sheet gold plating of the decayed woodwork was most carefully registered in position, and examined in order to trace the ancient jointing. Fresh wood has been made to agree with the indications, and the gold placed over it, restoring as closely as possible the original appearance. Thus there now are in Cairo the gold carrying chair, the gold armchair, the jewel box and silver anklets, and the gold bedstead. Of small objects there are gold razors, rather of the flaying knife type, and, what are strangely described as "rectangular knives." These seem obviously gold models of the usual paint slab, or ink slab, which is well known in the vth dynasty, and might well be of the ivth. It is indeed fortunate that this great find, which could only be preserved by unbounded care and attention, was not discovered by any of those who have played havoc in Egypt before.

Feb. 1930.—*A Han Foot-rule.* This is of hardened lead with goldthread inlay of inscription dated (A.D. 81). It is 9·232 inches long, divided in 10 and 100 parts. Some fine Chinese pottery of 3000 B.C. with rolling scroll pattern, is in the same number.

Art and Archaeology. Dec. 1929.

Some analyses of ancient glass should be noted

		SiO_2	CuMgO	NaKO	AlFeO
Dark blue, Thebes,	1500 B.C.	67·82	6·33	16·05	5·44
Clear, Amarna	1400	63·86	12·04	23·46	1·32
Elephantine	200–100	65·95	8·26	21·26	2·77
Roman, Mainz	150 A.D.	67·74	7·66	21·70	4·48
Modern bottle glass		69·42	9·19	18·22	2·71

We may add that the general results of recent analyses, in search of the use of nickel in bronze, show $\frac{1}{2}$ *per cent* or more in a minority of the Mohenjo-Daro bronze, and in the Shubad bowl and Sinai ores; but insignificant amounts at Mohenjo-Daro, Kish, Egypt 1st–iiird dynasties, Makran, Crete, Thessaly and Khorsabad. Tin bronze is in a sixth of the Mohenjo-Daro pieces, Shubad bowl, and Kish. The full results of the British Association Committee on the question will be published.

Bulletin de l'Institut Français d'Archéologie Orientale. XXVII, pt. 2.

Guéraud, O.—*Textes Latins sur tablettes de cire.* This is the re-editing of texts published by Seymour de Ricci in 1906. Cairo, No. 29811. Manumission of L. Valerius, the following name is debated, whether it is Nigro or Nostro. 29808 Valeria Serapias a minor, represented by her tutor-brother, is declared to be in possession of her mother's legacy, at Arsinoe, A.D. 170. 29810 The same girl is declared to be in possession of her grand-mother's property of A.D. 148. 29807 Certificate of free birth of a child of Julius Dioscurides and Julia Amonaria. 29812 Certificate of a free birth, A.D. 62.

Inscription in honour of Amenhetep son of Hapi. This imperfect ostrakon declares the cure of a person who had slept in the temple of Amenhetep. Inscriptions about other benefits from Amenhetep are also named.

Guéraud, O.—*Sur le papyrus de Ménandre.* This deals with criticism of uncertain readings by various authorities.

Černý, Jaroslav.—*Culte d'Amenophis Ier chez les Ouvriers.* Maspero supposed the "servants of the place of truth" to have been a corporation for the worship and tombs of the kings, the funerary temples. Now M. Černý believes that they were the workmen of the necropolis. Amenhetep is represented as associated with various gods,—Amenra, Mut, Merseger, Khonsu, Ptah, Anuke and Sati, Osiris, Hathor, Harakhti, Taurt and Nut, mainly gods of the dead. The multitude of tablets in honour of Amenhetep I are listed and described. This king was also appealed to as an oracle in disputes, and an ostrakon (Cairo 25242) gives a list of values in question, a coffin 15 *deben* of copper, a wooden bedstead 12 *deben*, a bronze vase 20 *deben*, a basket 4 *deben*. There were feasts of Amenhetep on 29 or 30 Thoth, 30 Khriak, 30 Phamenoth, 27 Pakhons, and

11 Epiphi (the first three quarterly). On 29 Phamenoth the men with their children and wives feasted for four days, 60 of the guild and 60 outsiders. There were processions of the king, as a seated figure carried by eight workmen officiants. It appears that two or three different sanctuaries of the king had separate statues. A remarkable record of the sculptor, painter, and workmen, engaged on a temple was carved on the base of a column, to be eventually covered by the column when erected.

XXVIII.

Chassinat, E.—*Pseudo-architecte du temple d'Horus à Edfou.* The name of Imhetep son of Ptah appears as the designer of the temple, above a figure of him assisting the king at sacrifices. But it was not allowable for a priest to be figured in front of a king. It is therefore concluded that these are posthumous figures of the deified Imhetep, to whom the design was attributed; and such a ritual as his appears to be recorded in the list of the temple library.

Henne, Henri.—*Papyrus Graux N^os 3 à 8 et papyrus du Caire N^o 49427.* A discussion of details of the Greek texts.

Weill, J. P.—*Textes épigraphiques inédits du Caire.* Arabic dedication of the xivth century.

Girard, L. S. P.—*Adversaria Coptica.* Corrections of the "Éloges de l'Apa Victor" of Bouriant.

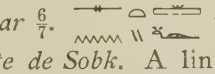
Nagel, G.—*Set dans la barque solaire.* Texts of the New Kingdom with figures of Set piercing the serpent, from the prow of the bark of Ra.

Bruyère, B.—*L'enseigne de Khabekhnet.* This wooden standard found in the tomb at Deir el Medineh, supports figures of a cat and fish. Other instances of the deities of the xvith and xviiith Delta nomes are quoted. In the tomb is a fresco of a great fish on a funeral bier attended by Anubis, with the four sons of Horus, also Isis and Nebhat kneeling at the ends.

Keimer, L.—*Petits fruits en faïence émaillée.* A group of models are attributed to the Middle Kingdom, and the blue hippopotami and female figures truncated at the knees are certainly of that age. But as they are said to have all been found by fellahin fifteen years ago, they may well be mixed up from different sources and ages at Heliopolis. The other figures are of crocodiles, desert hares, hedgehogs, mice, tortoise, monkey, shells, and models of fruit. The paper is mostly concerned with the lore of the cutting of figs to improve the fertilization.

Girard, L. S. P.—*Adversaria Coptica.* Corrections on ostraka. Є. Т. МОУλОN "for the mill" is a loan word from Greek occurring in LXX Exodus, Jeremiah, Isaiah.

Kuentz, C.—*Passage de la stèle de Naucratis, la lecture du sign* . The alphabetic writing appears for "Majesty."

A propos de Westcar $\frac{6}{7}$.  to be read as "its equal" or "its fellow."

Monuments de culte de Sobk. A lintel from the Valley of the Kings has two figures of Sebek with human body and crocodile head, adored by Qen-her-khepesh-ef. Between the figures, back to back, is a long-leaved tree. The

dedicators' tomb at Deir el Medineh is well known. The crowns of Sebek are discussed. The recital of all the 113 cylinders and monuments on which Sebek is named "lord of Sumnu" occupies 32 pages. That place is identified with a Crocodilopolis near Gebeleyn, and probably also another place of the same name near Lahun. Three statues at Karnak name Sebek of Sumnu, who was somewhat worshipped at Thebes.

The tree behind the figures of Sebek is connected with the trees on the peculiar cylinder in Univ. Coll. (*Buttons and Scarabs*, xxvi), also with a plaque from Gurob having a tree behind the crocodile, and a scarab with a branch over the beast (Brunton, *Gurob* xli, 68, 78). Texts with allusions of trees of Sebek are quoted, and the temple of El Hibeh is supposed to be the place of a grove of these *arut* trees. On a papyrus of Har-uben, daughter of king Menkheper-ra (xxi), she is adoring a crocodile beneath a tree.

Clère, J. J.—*Serviteurs dans la Place de Vérité.* A list of 34 such officials is stated, with titles and descent; 17 monuments are figured and described. Altogether this number is largely Directory-work.

XXIX.

Nagel, G.—*Les Papyrus funéraires.* Various classes of such papyri are named; (1) vignettes with only a few words, all much alike; (2) important texts, but very different; (3) with mummiform figures and short invocations; (4) short texts and figures mixed; (5) vignettes without any order. There follows a very detailed description of the Amenemsauf papyrus, in 124 pp. This is the first in Deveria's catalogue of the Louvre. There does not appear to be any important novelty in the rendering, so it is impossible to summarise it. A full index of the hieroglyph words is included.

Pauty, E.—*L'Étude des Stalactites.* This deals with the stalactite feature in the Arab architecture from 1120 to 1507.

Mesnil du Buisson, comte du.—*Compte-Rendu, Sommaire d'une Mission à Tell el Yahoudiyé.* This Mission has not added anything to what was published in 1905 by the British School. The plan has none of the exact positions of the walls then excavated. The final view is that the mound of Onias is part of a circular fortress older than the Hyksos, much of which was cut away in building the Square Hyksos camp. This is impossible because there are the deep foundations of stone walls of late date supporting the mound, and they are straight and rectangular. The facts which have been already published do not seem to have been known, the sloping face of the Hyksos fort was not exposed, and no objects of importance were found.

Proc. American Philosophical Society. LXVIII, p. 303.

Barton, G. A.—*Origins of Civilisation in Africa and Mesopotamia.* The North African is termed a pure Hamitic stock; in Egypt modified by Semitic, in Somali, Galla, &c., with Kushite, in Nandi Masai, &c., with negroid stock; in the far south the Nama are modified by Bushmen. The Semite languages are Arabic, Akkadian, Assyrian, Canaanite, Phoenician, Aramaic, Hebrew, and Abyssinian. The Hamitic and Semitic are originally related, having many points in common, "The one theory which satisfies the facts is that the Hamito-Semitic

race originated in North Africa, ... and at ... 10,000 to 8000 B.C., or earlier, some of this stock migrated to Arabia by the straits of Bab-el-Mandeb." Possibly the Arabs are mixed with a still earlier population of Arabia.

In Babylonia Prof. Barton postulates a Central Asiatic people, with painted pottery in Susa I, El Obeid, Kish Carchemish, Nineveh, and Anau, always in the lowest strata. The Sumerians pushed in from the Persian gulf, perhaps by 4000 B.C., and were the highly civilised and inventive people. The Semites came in from the Arabian side. Regarding Egypt, Prof. Barton has unfortunately not seen the results of the last ten years, which have expanded the early history so largely.

ROWE, ALAN.—*Comparison of Egyptian and Babylonian Civilisation in Palestine.* This is an outline of the influences traceable at Beth-Shan. There is no flint age there known. Graves begin with middle Bronze Age, a Cypriote dagger, and ledge-handle pottery; the history of the site ends about 1000 B.C. The general result is "the predominance of the Egyptian and Mediterranean influences to the exclusion of the Mesopotamian influence."

Antiquity. Dec. 1929.

BRUNTON, G.—*Beginnings of Egyptian Civilisation.* This paper is mainly occupied with the Badarian work which is already familiar to our readers. The fresh matter is about the earlier age, the Tasian. The pottery is mostly of wide bowls, narrowing to the top, and with a small flat base. The incised black beakers already known are proved to be Tasian. The palettes are of alabaster or limestone, rectangular. Polished stone conoid axes belong to these people, fixing the period of some already known. The skulls are much rounder, with squarer jaw and more upright face, than the Badarian. Neither corn nor linen have yet been found.

Annals of Archaeology, Liverpool. XV, 3–4.

GRIFFITH, F. LL.—*The Church at Abd el Qadir near the Second Cataract.* This article is illustrated with 24 plates, largely of wall paintings. The Church is only a minute building $9\frac{1}{2}$ ft. long, divided as a nave and two aisles each 3 ft. wide, and with a *hekel* 12×4 ft., and an annex 7×15 ft. on each side. It contains the best-preserved paintings of Nubia, dating about A.D. 1000. Unfortunately the text is written without any reference to the plates or plate list.

LORIMER, H. L.—*Defensive armour in Homer.* This article discusses at length all the evidence, archaeological and literary, on early Greek armour and dress. The general conclusion is "there are no archaeological strata in Homer; there is the use by a great poet of a poetic tradition reaching back many generations, which had dropped much and added much, and had preserved certain traits of an extremely remote past."

Palestine Exploration Fund, Quarterly. Jan. 1930.

BADÉ, W. F.—*Tell en-Nasbeh excavations, 1929.* This site, believed to be Mizpeh, has been further cleared along the city wall. In a cave were deposits of early and middle Bronze Age, the Late was absent, the Iron Age to 700 B.C. covered the rest. The abandonment of a kiln-full of pottery of the early Bronze

Age points to a conquest then. An Astarte temple was traced, a long chamber 30 × 8 feet, and three others square to one side of it. Figurines show the purpose. On the Tell the early Bronze Age has left most bulk. The stamped jar handles "for the king" are placed between 900 and 600 B.C. The cemetery has been found, so far not before 1200 B.C.

In a discussion, in reviews of *Gerar*, the two inscriptions (pl. xliii) are noticed, with proposed readings which do not seem at all compatible with the actual signs. It is useless to try to solve a puzzle by assuming that the ancient writer put in a meaningless sign.

April 1930.

Fitzgerald, G. M.—*Stone Age sites recently investigated.* At the caves of Shukba and el Wad there are recognised the Aurignacio-Mousterian as earliest; next come "very delicate flint points"; then Mid Aurignacian, Chatelperron industry, and on top the microlithic which it is proposed to call Natufian from the Wady Natuf. In the last were ten skeletons and a pebble carved as a human head, and bone carving of a young animal. Père Buzy records a mesolithic station south of Bethlehem with much material, published in the *Revue Biblique* 1928, 558. At Kadesh Barnea the flint work is Magdalenian rather than Aurignacian, disputed by Neuville because there is no bone work. The Tell Fara work will give a new basis for these questions, linked with Egypt.

July.

Garstang, J.—*Jericho.* Two systems of walls were known, a sloping revetment of stone, and a double brick wall above that. The stone rampart enclosed about twelve acres, the brick wall but little more than half of that. The conclusion of the recent work here was that the sloping stone work was of the late middle Bronze Age, cutting down through the town of that time, the early Bronze, and neolithic, into a deep fosse, built therefore about 1600 B.C. The brick walls were of late Bronze, about 1300 B.C. on the top. The absence of Mykenaean pottery leads to the dating of the walls not later than 1200 B.C.

Grant, E.—*Beth Shemesh 1930.* This brief account mentions a pottery kiln 17 feet deep, with early Bronze Age pottery on the floor, middle Bronze above, and early Iron Age remains at the top.

Phythian-Adams, W. J.—*The Mount of God.* This paper details the evidence for the phenomena of the Mount of the Law being only recognisable as volcanic. Hence, it is argued, that Mount could only have been in Midian, east of the Gulf of Akaba and Jordan valley. The column of fire by night, and smoke by day, was the guiding landmark for the Exodus migration. The great difficulty in this view is that the Mount of the Law is described as not far from the Red Sea. The stages are, from the crossing of the Red Sea, north of Suez, in three days they reached Marah, and then came to Elim. This is quite incompatible with an eastern road, but agrees with the southern road, to Gharandel. Next they were in the wilderness of Sin, "between Elim and Sinai" on the 15th day of the second month. Passing Rephidim, and the fight for the fertile Wady Firan, by the third month they next reached Sinai. This is quite incompatible with the time needed to go from Gharandel through Firan, round Ezion Geber into Midian. If the volcanic phenomena were in Midian the whole

detail in Exodus must be an entire fiction, framed in ignorance of the history, in order to agree with a spurious site for Sinai. Is it certain that there was no volcanic outburst anywhere in the Sinaitic peninsula?

CLOSE, C. F.—*The large-scale Survey of Palestine.* This recounts the advance of the 1 : 20,000 survey and map. The triangulation is finished north of Bethlehem, and by the coast road, and nine sheets are issued. A map for land settlement, on 1 : 2,500 familiar in England, is also in progress. The annual rise of four feet at the Sea of Galilee, due to winter rains, produces six weeks later a rise of two feet at the Dead Sea.

Oriental Institute, Chicago. Medinet Habu Studies 1928–9. By U. HÖLSCHER and J. A. WILSON. The palace and adjacent houses have now been cleared. The walls which had been largely removed by later builders have been traced, and in order to preserve the plan the fragments of brick have been capped with dwarf walls on the old lines, with a layer of sand on the top of the old bricks, so as not to destroy the evidence. Knowing how quickly old brick disintegrates on exposure, this seems the best treatment if the plan is to be preserved on the spot. Along the inside of the fortification wall stood two rows of about fifteen houses: these may well have been for the priests, as each house has a court 10 × 8 feet with a columned porch at the back, four rooms open off one side of it, and on the other one room with a staircase leading to the roof. The whole block was 50 × 15 feet inside.

The small palace adjoining the great temple had been remodelled during the reign of Ramessu III, and much of the architecture of the first building was used up for foundations in the second version. Thus it is possible to restore the original design. The palm capitals projected very widely at the top, like the capital of Sa-amen, now at Munich. Mr. Wilson gives a discussion of the exaggerated style of literary composition under Ramessu III. It is as different from the earlier work as the architecture differs from earlier building, a decadent enfeebled bombast which is quite unsatisfying.

Explorations in Hittite Asia Minor 1929. By H. H. VON DER OSTEN. This is the record of a long reconnaissance of sites around Boghaz-Keui and Amasia. A site has been fixed on for excavations, at 130 miles east of Angora, about 2000 feet across. Very fine Hittite pottery lies on the surface, but marshes all round it suggest fever. At Boghaz-Keui, aside from the finished excavation of the big temple, and of a few other buildings, the site is hardly excavated at all. Especially the deeper strata, the real "Hittite" ones, remain practically untouched. The amiability of the Turkish officials, and the kindness of the Anatolians are often praised; but the difficulty of housing and vermin strongly suggest that it would be worth while to take two or three cars for sleeping in, and in case of break-down. Almost all the young Turkish teachers are fully interested in the history and know of the sites around.

Jewish Quarterly Review. July–Oct. 1930.

BENTWICH, N.—*Philo as Jurist.* This is a long review of a work by E. R. Goodenough on Jewish law in Egypt. It deals with Philo's synthetic mode of adjusting ancient Jewish thought to modern Greek systems. The varying influences of Jewish, Greek, and Roman law, and the extent of legal punishment in various cases are discussed.

Bentwich, N.—*Rome and Judea,* a review of a work with this title by Michel Ginsburg, deals with the two and a half centuries between Judas Maccabaeus and Titus. Five stages are distinguished;—first a protectorate, down to Pompey; second as a tributary; third under the liberal patronage of Julius and Augustus; fourth the condition as a vassal state; lastly the struggle against direct rule by a Roman governor.

Albright, W. F.—*Excavations at Jerusalem.* This summarises the recent work of the Palestine Exploration Fund. The dating of the pottery found in 1923–5 is very fully criticised. The later work of 1927 is looked on more favourably. The whole subject needed the more detailed results from Gerar and Beth-pelet which we have now supplied, and the more precise dating by Egyptian dynasties, instead of vague Ages of Bronze and Iron.

A long and appreciative notice of *Israel among the Nations,* by Norman Baynes, may be remarked, from Prof. Hoschander.

NOTES AND NEWS.

An active season's work is anticipated for the British School in the coming winter. More will be undertaken at Gerar, where the deepest part of the mound of the Hyksos age has not yet been searched. At Tell Ajjul a large Hyksos camp will be excavated, which promises to fill the gap in our knowledge, between the Hyksos age and the introduction of Copper, and so to join on to the Neolithic series which was secured last winter.

The working party will comprise Mr. and Mrs. Colt, Mr. and Mrs. Starkey, and Mr. Harding, all from last season's work; Miss Tufnell and Dr. Parker, who were out before; and three new students, Mr. Vernon, Mr. Richmond Brown, and Mr. Norman Scott. Lady Petrie and the Hon. Director will continue their former share of the work.

The half centenary fund for the support of this expedition is in course of collection, and it is hoped that all readers will send a donation, large or small, which may be addressed to the Secretary, British School in Egypt, University College, Gower St., London, W.C. 1.